

MEMORANDUM

ON THE

ATTEMPTS OF SCHISM

AND

HERESY

AMONG THE RUTHENIANS (commonly called "Galicians")
IN THE CANADIAN NORTHWEST

BY THE

REV. FATHER A. DELAERE

of the Congregation of the Most Holy Redeemer, Ruthenian
Missionary in the Canadian Northwest

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Letter from His Grace Archbishop Langevin

To the Author.

**Mother House of the Missionary Oblates of Mary
Immaculate, Rome.**

Rome, July 13th 1908,

Via Vittorino da Feltre, 24.

To the Rev. Father Delaere, C. SS. R.,
of the Ruth. Rite, Superior, Yorkton, Sask.

My dear Father: —

I have read with lively interest, on my arrival in Rome, the interesting memorandum which you have drawn up on the history of the schism and heresy among our Ruthenians, and the appeal, so earnest and so well grounded, which you make to young clerics or seminarians in Canada. Would to God, that this appeal be heard since the salvation of thousands of souls is at stake.

I presume that you had not the intention to enumerate all that had been done for the Ruthenians before the arrival of the good Basilian Fathers in Winnipeg and Edmonton and of your Fathers in Brandon and Yorkton; for you would then have mentioned the zeal put forth among these people, on their very arrival in this country, by the

Rev. Oblate Fathers of Winnipeg, Prince Albert and St. Albert, as also by Rev. Father Zoldak, appointed by the Authorities in Rome and sent from Austria as visitor to the Ruthenians.

During the last few years it is certainly due to the zeal shown by yourself and by the Basilian Fathers, if greater losses have been averted in several localities, and it will be the task of Rev. Father Sabourin, as also of those who will later on join him in his efforts, to save other regions, such as Dauphin, Stuartburn, etc., which are greatly threatened with schism and heresy.

What you write about the only too famous Seraphim and his ignoble satellites is but too true. You likewise show in its proper light the underhand work of the Presbyterians, with the Rev. Mr. Carmichael, as their leader.

It is evident that it is they who have brought into existence the famous normal school for Ruthenians in Winnipeg, which is now said to have been transferred to Brandon. This is a Protestant organization and I regret to say that it is at the same time a political institution, which in time will assuredly become disastrous for our Government in Winnipeg. This school has so far produced no others than apostates, and how can these men, who are unfaithful to God, be faithful to men, even if well paid by the latter?

Your memorandum is destined to do immense good, for it will enlighten our Catholics and all right-thinking people of our country. Publish it then, and may it put our dear Ruthenians on their guard against those who deceive them, may it revive the zeal of our Catholics for the Ruthenian cause, as also for education, charitable works, and likewise for industrial enterprise among them. The Protestants have lately inaugurated such an establishment for Ruthenians in Winnipeg.

Finally, I trust that the Holy Ghost will breathe into the souls of some of our young men, seminar-

ians or others, in Quebec and elsewhere, the lofty idea of coming to the assistance of these souls who are perishing, and I shall do in all my power to help them to complete their studies in Canada or in Galicia.

I bless you, dear Father, and I thank you most cordially for all you have done hitherto for our much beloved Ruthenians, whose very hearts are united to our Holy Catholic Church, for which their forefathers have suffered so much.

ADELARD, O.M.I.,

Archb. of St. Boniface.

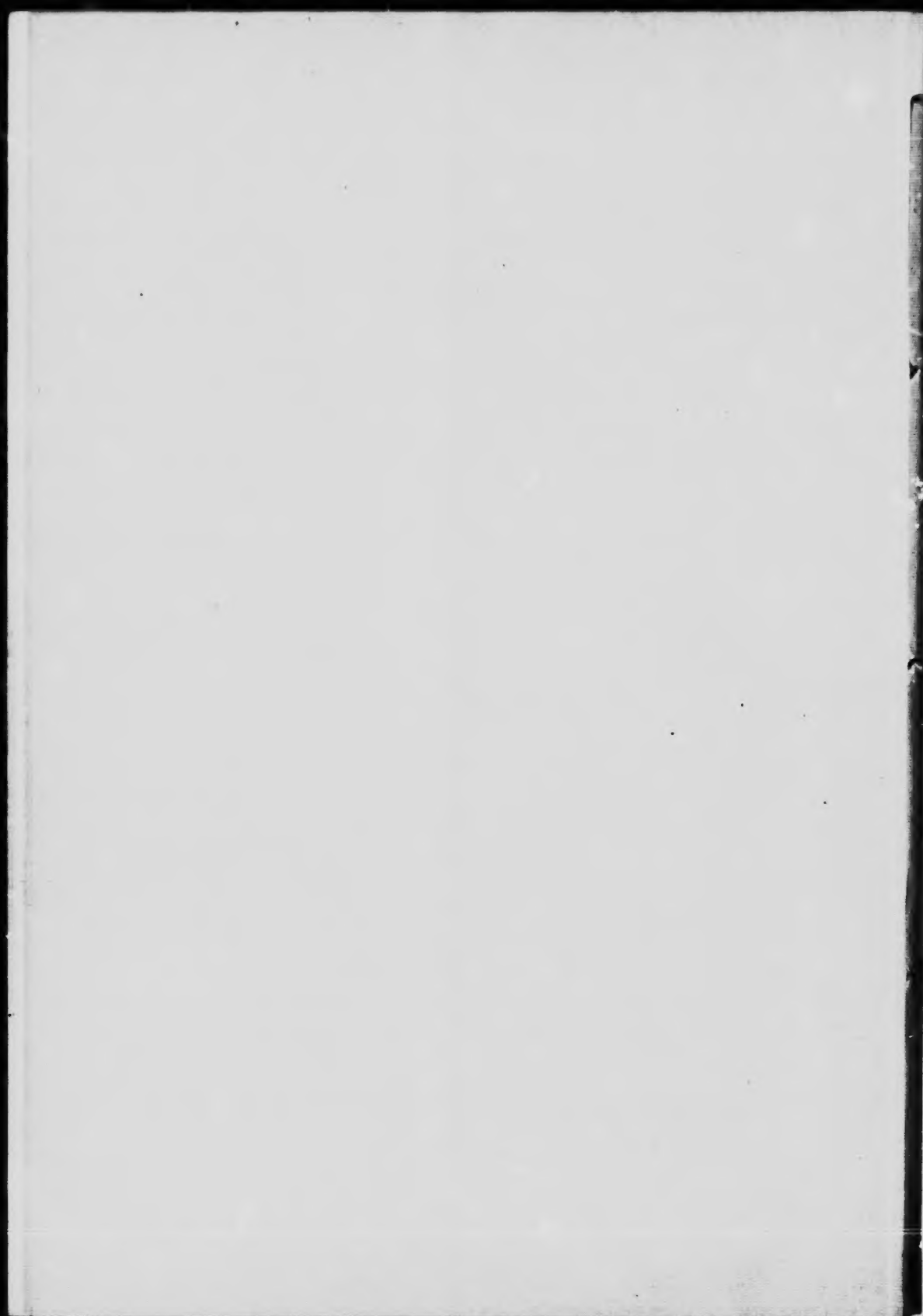


Imprimi potest.

C. M. Van de Steene, C. SS. R.

Sup. Prov. Belg.

Yorkton, Sask. Aug. 12, 1908.



INTRODUCTION.

In the course of the current year several articles have been published in *l'Action Sociale* and *La Vérité*, both of Quebec, on the religious condition of the Ruthenians in the Canadian Northwest, which were quite a revelation to a great many of their readers. We are thankful to God, that the surprise caused thereby will not be fruitless, for there are already several young clerics who are seriously studying the question and in their generosity have the intention of coming to the assistance of those who have already undertaken the work of saving the great number of souls who are threatened with losing their faith.

It is for them therefore that this memorandum is intended, as also for those who feel inclined to imitate or assist them in whatever manner may be necessary.

It is ten years now that I have been constantly in contact with the Ruthenian element in this country. As missionary and as priest I have followed with jealous solicitude all that concerned them, and alas, how often, finding myself unable to drive away the wolves that had entered the fold, have I not deplored the fact that but so few priests are labouring among the flock. Many a time, on seeing the work accomplished by adversaries, calling themselves Catholics, I have looked with anguish towards the future of the Church in the Canadian Northwest and in the whole of Canada. Ah! if their efforts were to be crowned with success, what sad consequences for us! Our enemies have grasped the situation. They have set to work with an ardor and a tenacity worthy of a nobler cause. They have sacrificed all, time and money; they have so to say stirred up heaven and earth to secure for themselves this new element, being aware that thereby they will kill two birds with one stone: "weaken the number of Catholics and at the same time strengthen their own."

To snatch hundred thousand souls from Rome is a morsel not to be despised. To gain that same number to Protestantism is a conquest worth their trouble. This is what we have been told by a member of a Presbyterian convention held in Winnipeg in June 1908 in the following words:

"The importance of the work (the Protestant 'proselytism of the Ruthenians) is evident to 'whomsoever considers the fact, that from 120,000 'to 150,000 Ruthenians are already settled in the 'Northwest, and if the actual conditions continue, 'their number will increase year by year. The influence of this foreign element upon the public life 'of the Canadian West will depend upon the manner in which they are directed during the first 'years they spend among us.—Free Press, June 5th, 1908."



I

HOW THE PROTESTANTS WERE DECEIVED AT FIRST

There exists a fact which no one can deny, though it may not have been publicly admitted, that when these foreigners were induced to come to Canada, they were supposed to be non-Catholics. This fact is sufficiently proved by the ignorance so often exhibited by Protestants on questions of Catholicism.

Convinced that in order to belong to the Catholic Church a person is bound to call himself 'Roman Catholic,' our separated brethren in Canada thought to have a grand chance of drowning the Catholic population of the West by creating a large influx of immigrants whom they supposed to be opposed to the Roman Catholic Church. They had learned that the Ruthenians in Galicia called themselves Greek Catholics, objecting energetically

to be called Roman Catholics, which to them meant Catholics of the Latin rite; on the other hand, our Canadian Protestants being accustomed to calling us Roman Catholics, instead of Catholics simply, were under the erroneous impression, that these Ruthenians by objecting to the word Roman Catholic, meant to reject all allegiance to the Church of Rome. Thus they were sure, that by bringing these Ruthenians to Western Canada, they would bring here a people professing a religion different from the Roman Catholic religion.

Thus our enemies made a mistake which was permitted by Divine Providence to turn to our advantage ; which, instead of increasing their ranks and far from weakening our position, only served to strengthen it. It thus remains for us to turn their ignorance of Catholic affairs to our benefit.



II

PERSONAL EFFORTS OF THE PROTESTANTS

This illusion however did not last very long. We know the tree from its fruits, according to the words of Our Lord, and a man's works bear testimony to what he feels in his heart. Great then was the disillusion of the Protestants when they saw how these people went to the Catholic priest of the Latin rite, when one of them happened to be in their vicinity, in order to have their children baptized and to have their marriages solemnized. So these people are Catholics after all, they thought. But this fact did not discourage them. On the contrary, this discovery inspired them with an energy as great as their mistake had been. They offered \$2.00 a day to preachers of both sexes, who would undertake to make known to these people, who according to their expression, were but "half-civilized," the light of Protestantism.

I shall not insist any longer on this part of our history, for the result of these efforts were simply null and ridiculous. The Ruthenians, not understanding the language of those who called themselves their benefactors, paid no attention to them. The only incident worth mentioning occurred at the end of the year 1901. Inspired by the Venerable Archdeacon Fortin and the Rev. Dr. Reid, Medical Missionary and Superintendent of the Sifton hospital, a plot was hatched behind closed doors without the knowledge of the Ruthenians. This plot was framed in order to have the Protestants take over the protectorate and general control of all the Ruthenian schools in Manitoba and to take from them the right to have bi-lingual schools, though these had been granted by the law. This meant no less than to proselytize the Ruthenians through the medium of Protestant schools and Protestant teachers.

Thanks to an indiscretion of Rev. Dr. Reid, His Grace Archbishop Langevin, as also other Catholics, came to discover this secret plot and the importance of this movement. His Grace the Archbishop immediately called a general meeting of all the Catholics of Winnipeg and St. Boniface for Sunday, January 5th 1902. Mr. Deegan was chairman of this meeting, at which His Grace the Archbishop made one of those stirring speeches that we are accustomed to hear from him and which was published in the Northwest Review on January 11th, 1902. He clearly exposed the perfidy of our adversaries who showed themselves so zealous for the salvation and prosperity of the Ruthenians and who at the same time left the Catholics of Winnipeg in a state of oppression. The Protestants being thus shown in their true light, yielded.

The Rev. Mr. Andrews, secretary of the committee organized for the education of the Ruthenians, requested His Grace to invite the Catholic clergy to a meeting to be held on January 16th in the

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City Hall of Winnipeg. Consequently, the Rev. Fathers Cherrier, Drummond, J. W. Kulawy, Guillet and Cordes, Messrs, T. D. Deegan, F. W. Russell, N. Bawlf, nine Ruthenian delegates and a number of other Catholics met at the appointed hour. On the part of the Protestants we noticed the Ven. Archdeacon Fortin, the Rev. Messrs. Patrick, Bryce and Gordon, Rev. Dr. Reid, M. D., of Sifton, Medical Missionary for the Ruthenians, Rev. Jas. Farquharson and others. The Protestants of course maintained that they had only the best of intentions. They pretended that they did not mean to interfere with the religious belief of the Ruthenians, but that they only intended to secure for them schools where they could be educated.

At the end of this meeting the following resolution, moved by Mr. Deegan, and seconded by the Rev. Mr. Farquharson, was adopted: "That a committee, composed of the President, the Secretary, the Rev. Mr. Patrick, the Rev. Fathers Drummond and Cherrier and Mr. Deegan prepare a proposition to be submitted to a meeting to be held later on, with power to act, in case of unanimity. But this unanimity did not materialize, since the Catholics, according to the Protestants, asked too much. Thus this conspiracy against the Ruthenians wound up with a decided victory of His Grace in particular and of the Catholics of Manitoba in general. When the salvation of souls is at stake the keensightedness and generosity of a bishop goes far beyond the question of rite and race. The Ruthenians therefore had a protector in the person of the Archbishop of St. Boniface, just as they found the Catholics of the Latin rite to be their true brethren. They had proved to be truly worthy thereof, as the words spoken at this meeting by Mr. James Weselak will show:

"We also wish to have Catholic schools, because
"the Catholic religion is our religion. I was born

"a Catholic and I wish to die one. (Appl.) We
 "do not belong to that class of men who change
 "their religion every day or every week. (Appl.)
 "For my part I say my prayers better in my own
 "language. I admit that I do not say them every
 "morning, for it sometimes happens that the O.P.
 "R. whistle blows, when I am still in bed and then
 "I have to run. I know that this is wrong, for I
 "might go to bed earlier, but I hope that God will
 "pardon me. So, Gentlemen, we want our schools
 "we also want to have English taught in them,
 "but we also want to have our own language
 "taught in these schools; we also want Catholic
 "teachers.

"I hope we shall obtain all this, since we have
 "a right to it, for I see plenty of nice people round
 "here. (Appl.) I think that they will not refuse
 "to help us. We are ready to die for our
 "Church and for this country. (Appl.) "

After this some views were exchanged between
 Rev. Father Drummond, S. J., and the Rev. Dr.
 Reid, M. D., The latter made known in a few
 words the success of the work that the English
 speaking Protestants had first thought to bring to
 a satisfactory result by themselves, by saying :
 "There is not a single Methodist, Presbyterian or
 Episcopalian among the Galicians."

This then is the outcome of their personal efforts
 among the Ruthenians. All had been useless.
 Nothing had been gained. *"In vanum laboraverunt."*

III

SERAPHIM A TOOL IN THE HANDS OF THE PROTESTANTS

As a result of this manifest blow to their dishonest manipulations the chiefs of the Protestant propaganda were exasperated, but not discouraged

for all that. Feeling that they could no longer fight in broad daylight, they had recourse to deceit. They were now convinced that in order to win over the Ruthenians it was necessary to deceive them and to send to them men of their own race and language who, pretending to be priests and exercising the sacred functions of the priesthood, would betray them and deliver them to their enemies, and this little by little, without making any noise or creating any disturbance. They found a favorable chance for this purpose.

At the end of the year 1902 a man suddenly appeared in the United States, calling himself by the pompous title of *Seraphim, Bishop and Metropolitan of the Orthodox Russian Church for the whole of America.* Let us state at once, that no one knows exactly where he comes from or who he is, but everybody knows that he loves money and still more the bottle. On being paid \$50.00 this man, this pseudo-bishop is ready to impose his hands upon all those who will present themselves. Clerical education and moral conduct are of a secondary nature to him. This capital opportunity was certainly not to escape the watchful eyes of the Protestants in Winnipeg. Thus they were highly delighted over the arrival of this strange and grotesque personage, and they decided to use him as a tool, not only handy, but even indispensable, for the success of their proselytism among the Ruthenians, while at the same time they had made up their mind to disown and reject him, as soon as they should be able to dispense with his services.

This apostle of schism had forged a document into which he had inscribed the Bishops of Smyrna and of Jerusalem, and the Metropolitan of Constantinople, as having been his consecrators. However the poor man had not been faithfully served by his memory in concocting this document, as can be seen in the copy of the so-called act of his conse-

cration, which had been certified by a Jewish notary of Odessa, called Goldenweizer.

The names of the Bishops given as consecrators in the act in question are : Antiros, Patriarch of Constantinople, Stephen, Archbishop residing in Bethlehem, and Nekios, Metropolitan of Smyrna. The memorable day given as the elevation to episcopal dignity of our hero is October 11th 1902. However, Stephen of Bethlehem died in 1898. Therefore, how could these bishops of Bethlehem, Smyrna and Constantinople have met on October 11th 1902 to create archbishop such a marvel as Seraphim? This no doubt could not have happened without a miracle on the part of Almighty God!

Let us now see what the Orthodox Russians in the United States think of Seraphim. The two newspaper *Seit* and *Pravda*, being edited in the United States, published the three following articles by order of the Holy Synod of St. Petersburg and of the Russian Consul Ladizinski, to warn the faithful of the Orthodox Russian Church against the doings of Seraphim.

10.—Seraphim (alias Stephen Ustvolski) is a former orthodox pope (priest), who has been interdicted and excommunicated; he was later on permitted to leave for the Orient as a layman

20.—Neither the Holy Synod, nor the Patriarchs of the East acknowledge Seraphim as bishop or as metropolitan.

30.—Seraphim and all those who have been ordained by him are impostors and all the acts of their ministry are null and void.

The Russian newspaper "*Cerkornija Vidomosty*," official organ of the Holy Russian Synod, published the following information concerning the antecedents of this self-constituted dignitary.

In 1882 Seraphim resigned voluntarily his functions as priest; in 1899 he separated from his wife. In 1901 he asked the Holy Synod for permission to become a monk, this permission however was not

granted, but he was allowed to enter for the rest of his life the monastery of Movogorod, where he remained for only two months. From there he went to Mount Athos, where he received an order from the Holy Synod to proceed to the monastery of Suzdalski, to be placed under the care of physicians, as he had shown signs of insanity. From this monastery Seraphim sent several petitions to the Holy Synod, asking to be again permitted to exercise sacerdotal functions, but they were of no avail. Annoyed at having to remain in this monastery and insisting on leaving same, he signed a declaration whereby he renounced the right to all functions as priest, promising that he would no longer wear the ecclesiastical garb. This being done, he obtained leave to cross the frontier and to depart for the East, which he did on June 12, 1902. These details should be sufficient.

We are thus sufficiently posted on the doings of this buffoon. What is most surprising in the matter is the fact that these Protestants, who are so prone to praise their knowledge and who pretend so ostentatiously to seek the Kingdom of Heaven, stooped to implore the sacrilegious services of this impostor, and even paid the greatest compliments to this sham-bishop, entirely unbalanced, far more deserving of a place in an asylum than anywhere else. They would certainly blush for their doings now, if they had not the sweet consolation to have been detrimental to the Catholic Church through the medium of this impostor.

VI

THE WORK OF SERAPHIM

In the beginning of the year 1903 Seraphim came to Manitoba, on the invitation of Negrycz, then editor of the "Canadian Farmer" (*Kanadijski Farmer*), a Ruthenian newspaper supported by

the Liberal government at Ottawa; and of Genyk, Immigration Agent in Winnipeg, both sold to the Protestants. It is easy to conceive that the editor of this paper sounded the trumpet in favor of Seraphim. However the real design and the under-hand work of the Protestants was skilfully kept secret. Seraphim set to work at once and began by solemnly aspersing with holy water the Ruthenians, exacting of course \$50 from each one and pretending to have conferred upon them thereby the order of priesthood. He did a booming business and his finances were soon in good shape.

These individuals profiting by the abandoned state of the Ruthenians, spread at once over all the colonies where they were unknown, and with brazen effrontery called themselves Ruthenian Catholic priests newly arrived from the old country. They pretended to be deeply touched at seeing their brethren so sadly abandoned and announced to them that the end of their misery had come. It is easy to imagine the joy of these poor people and the eagerness with which they received these hypocrits. They hastened to go to confession to them, to assist at their sham-mass and received from their sacrilegious hands a piece of bread and a few drops of wine supposed to be the Holy Eucharist. And there is nothing so very surprising in this, if we consider that others than the Ruthenians had been deceived in the same manner before.

Let us suppose that Catholics of a different nationality having left their mother-country, live far away in a strange region, knowing neither its language nor its customs. Supposing that these same Catholics remain there for about ten years, without seeing a priest, and that all at once they receive the visit of some individual wearing a cassock and calling himself a priest, from their native country, who shows his willingness to live among them, to instruct them and to administer to their spiritual wants. Who would

deny that such a farce would not be successful, especially if we suppose these Catholics to be on the same level of education as the Ruthenians?

These impostors, being well versed in the weaknesses and also good qualities of their people, appealed to their national sentiment and pretended that the Latin bishops take no interest in the lot and the spiritual welfare of the Ruthenians, but that they are their adversaries who have nothing else in view than to make them accept the Latin rite in order to subdue them and thus to exterminate the Ruthenian rite, the Ruthenian Church and the very name "Ruthenian" in America.

May I be permitted to mention here a little incident. Before changing my rite I met one of these impostors. He at once began to speak about religion, and I was not surprised to hear him defend all the principles of Protestantism, and he added: "How can you pretend that the Latin bishops or even the Pope takes an interest in the Ruthenians? Why then did they not allow you to make use of the Ruthenians rite, since you are among them?" This seemed to be his strongest argument. However facts were soon to show what this man was worth.

Encouraged by the success of these first apostles, other aspirants to apostasy went to prostrate themselves before this self-constituted pontiff, who filled the bill under the circumstances, asking him to impose his all-powerful hands upon them and to asperse them with that magic water which was to give them power over souls. The new chief-pastor finding the business a well paying one, did not object, as long as the money to be paid for his trouble was forthcoming. We are told that some had to sell their oxen to settle with their "consecrator and father."

Unfortunately for himself and his adepts, Serafim did not stop there. Surrounded by a band of flatterers and on account of his weak mind, he

really believed himself to be an important personage invested with all kinds of powers. He took it into his head to personally visit a great many Ruthenian and Bucowinian centres, imposing his hands on most impious and corrupt men. At Sifton for instance, where the people refused to receive him in the Church, he repaired to a windmill and there consecrated about 15 impostors. At Yorkton he played his comedy in the middle of the street to the great amazement and amusement of the inhabitants. This mania of Seraphim's of creating ministers for the newly organized Church soon went beyond all limits. He travelled all through the colonies praying and inviting anyone he met to be enrolled in his militia. This extraordinary abuse was soon to harm his prestige. The people who were simple, but nevertheless good and attached to their Catholic faith and Ruthenian rite body and soul, began to distrust this new kind of pastor. They baptized them by the beautiful nickname "*Wykropleni*," i. e. "The Besprinkled."

It would be impossible not to speak of the famous cathedral that Seraphim built on the corner of King Street and Dufferin Ave., in the northern part of Winnipeg. In the construction of this edifice, about the size of a railway coach, he used old boards, packing boxes and pieces of scrap iron and tin. This marvel has been for some time the centre of attraction for a great number of sight-seers, who on Sunday afternoons wished to have some fun. On paying an admission of 25 cts every one received a glassful of mass wine. The members of the Provincial Parliament invited this high dignitary several times to the opening of the House. He never failed to answer these invitations and thereby heaped contempt and ridicule upon himself.

No doubt but that this distinction on the part of the members of Parliament acted on his imagination and as a consequence therefore he assumed a power

which until then only the Federal Parliament had assumed. Without any hesitation he pronounced a sentence of divorce between two married people and he remarried one of the so divorced parties to another girl. This adventure nearly proved to be rather expensive to him. The case was taken before the courts, but thanks to the great influence of Seraphim's friends the whole affair was quenched. Seraphim had to take home a severe reprimand from the police magistrate the Hon. Wr. Daly, and Breloski the bigamist had to go to prison for six months.

Seraphim found an assistant in a certain Makary, a man similar to him in character. This Makary is an ex-lay-brother, who escaped from a schismatic monastery in Russia, of a grotesque physique and without any education. He took the title of Delegate and Patriarch, pretending to be Seraphim's superior. Finally he excommunicated Seraphim and withdrew all his faculties. Seraphim in the other hand retorted with another excommunication. The text of these two excommunications is to be found in the "Canadian Farmer." A great many people have met in the streets of Winnipeg this patriarch Makary, having become a peddler, carrying on his back a bag containing Protestant bibles and other books, as also a few pieces of bread that he used to eat on the streets whenever he felt hungry. We are told that he has since bought a few acres of land and is now living in the neighborhood of Gonor.

V

THE APOSTATES OR INDEPENDENTS

As I have said before, Seraphim was only a tool in the hands of the Protestants, in order to throw dust into the eyes of the Ruthenians. Thus, as soon as they felt strong enough to act by them-

selves, they put him aside. However the apostates fearing a change of public opinion among the Ruthenians, did not yet dare to separate openly from Seraphim. In the autumn of 1903 they asked their metropolitan to take a rest and go on a trip to Russia. During his absence his worthy disciples, led thereafter by John Bodrug, called a convention in Winnipeg for January 26th, 1904, having advertised same in the "Canadian Farmer". The same paper announced that Seraphim was en route to Russia, giving even the street and number of his residence in St. Petersburg. On the day of the convention about twenty apostates met, bringing with them delegates from all the colonies in Manitoba and a few from Saskatchewan. In order to make this farce appear as important as possible and to make simple-minded people believe that all the Ruthenians were taking part in this movement, they had telegrams sent from all the colonies in Canada and the United States, congratulating the organizers and wishing the enterprise all success. They then published a bombastic account of the affair in the "Canadian Farmer" on February 4th 1904. Feeling strong with the money and the support of the Protestants, who were at the back of the whole organization, they laid the foundation of a Church, which they called an Independent Church, but which is really a Protestant Church, sold to the Protestants. The latter however took care not to betray their secret in the beginning, knowing only too well that the mere word Protestant would be sufficient to have all the Ruthenians rise to affirm that with all their heart they belong to the Catholic Faith. It was necessary to handle these people very carefully and to have them become gradually familiar with their benefactors who showed so much interest in the destiny of the Ruthenians.

JOHN BODRUG

I trust that my readers will not take it amiss, if I make them better acquainted with this famous Bodrug. He is an immigrant from Galicia, who like many others, fleeing from the miseries of his native country, came to try his fortune in Canada. He began by working as a simple laborer on the railway, in the lumber camps or elsewhere.

In 1898 he entered the Government's service as an immigration agent. As such he went to organize the Ruthenian colony located 15 miles north of Shoal Lake. He was especially remarkable for his impiety. Being a true atheist and materialist, he denied the existence of God, ridiculed the Bible, the Blessed Virgin Mary and the immortality of the soul; he told the mothers not to teach their children any prayers. His impiety went so far, that the people tired of listening to his blasphemies made him leave the colony. He is not lacking intelligence and is of a pleasing appearance, especially when he deals with English speaking people, for with his compatriots he is haughty and despises all who do not think like him. His only object in view is to make money and everything else has to yield to this object, as he knows neither justice nor loyalty and throws all principles aside. Believing himself superior to others, he went so far one day as to call the other impostors who worked with him, "Swineherds". Asked one day by a friend of his, whether he believed himself in his mission and whether he hoped to succeed in establishing an independent Church, he answered: "My only aim is to besmirch the whole of Canada from Montreal to Vancouver, and I shall succeed." When later on he fell out with the Protestants, he went to the United States to ask for admission into the Orthodox Russian church, but without any result. And it is such a villain, such an unprincipled adventurer

who respects neither God nor man, that these great Protestant civilizers engaged to educate the Ruthenians. Such is the man who is to show them the road to heaven, as if they had been ignorant thereof before their arrival in Canada. We may well apply to them the words of Our Saviour addressed to the Pharisees: "Wo to you blind guides" Matth. 23, 16. You will not enter heaven yourselves and prevent also others from entering it. What are we to think of the other impostors who work under such a chief? We have seen others summoned before the courts, accused of adultery, theft and sodomy. From that time on the real organizer the chief, the guide and the purveyor to this band of corrupt men was the Rev. Mr. Carmichael, Presbyterian minister in Winnipeg.

VII

THE WORK OF THE INDEPENDENTS

From this day on the apostates set to work with new courage. Having no longer to worry about money, they travelled through all the colonies, seizing Catholic churches with great audacity and impudence, calling themselves Catholic priests protected by the government and employing the work. Thus it happened that for instance John Komarnicki, a besprinkled of Seraphim, agent at the Land Office in Yorkton, sent threatening letters to those who would not receive these new apostles. It was he who invited the imposters, conducted them through the colonies and recommended them as being genuine priests. He favored by all means, legal or illegal, their partizans, gave them the first choice of lands, cancelling the lands of those who remained faithful to the Catholic Church and raised endless difficulties against them. I myself have more than once been obliged to step in and protect my people.

Charles Genyk, another Government agent, acted in the same way. Yes, these men paid with money coming from Catholics, as well as from Protestants, took advantage of their position to work against those who gave them a living. At that time the Liberals attached great importance to their services, thinking that they would be most useful to them during the election. But how can we expect that men who are unfaithful to God, having betrayed their faith and their compatriots, having neither moral nor other principles, would be faithful to men? This is why we have seen them turn against the Liberals during the provincial elections in Saskatchewan to support the Conservatives, as they expected that the latter would win and as they wanted to be by all means on the side of the stronger. But the Liberals were victorious.

These Ruthenian leaders, encouraged and upheld by the Protestant element, by the Protestant press and the political parties, seized the Church at Gimli, in spite of the protests of the faithful and a judgment from the court was required to make them give up this property. The same thing happened at Menofield, where Zaitzeff wanted to open the Church doors by force, having posted a notice on the door that the Church belonged to the Government and that he alone had the right to hold service there. On this occasion even a conservative candidate for the Saskatchewan Legislature played the part of assistant to this impostor, having brought with him a fine picture of St. Nicholas and wishing to present it to the church, provided that Zaitzeff would be allowed to enter. The Ruthenians however resisted vigorously saying that they did not care for a Protestant St. Nicholas and thus rejected both Zaitzeff and the candidate for public honors.

About this time something in the nature of missions was also organized. Three or four im-

postors spent a few days in a colony together, performing a few sham-ceremonies, preaching the Protestant doctrine, making grand exterior manifestations in order to produce an impression on the peoples' imagination. This is how Bodrug and three others of his clique blessed a church at Hirzel, in the Yorkton district, which had been built with money contributed by the Protestants. They in all the German and English Protestants, who responded in great numbers. The newspapers in Winnipeg did not let this ceremony pass by without drawing the public's attention to it as being of great importance. To tell the whole truth the situation at that juncture, appeared to be hopeless. The cause of the Evil one seemed to be triumphant.

The Presbyterians payed \$40.00 a month to each impostor, who besides that had to fill in a blank form every month to be sent to the Rev. Mr. Carmichael, on which the following questions were asked:

- 1 How many colonies did you visit?
- 2 How many baptisms administered?
- 3 How many sermons preached?
- 4 How many marriages solemnized?

By this means the Protestants were fairly well posted on what their employees were doing for the money received.



VIII

THE NEWSPAPERS

Besides this, the impostors had two newspapers at their disposal which spread everywhere the destructive principles of Protestantism. The first one "*Kanadijski Farmer*" (The Canadian Farmer) founded by the Liberal party, subsidized by the Ottawa Government, was at first their official organ, later, when the apostates had abandoned the

Liberals, it pretended to be neutral, not meddling with religion, but in reality it has always been and is yet to-day expressly anti-Catholic, endeavoring with satanic delight to publish anything that might be subject of scandal to Catholics.

The second paper, "*Ranok*" (The Morning), is the religious organ of this sect. Its first editor was John Bodrug, for whose sacrilegious pen nothing was sacred. He renewed and published with incredible brazenness the old legends of the papal inquisition, of Pope Joan, attacking the Pope, calling him the worst malefactor of the world, insulting the Cardinals, the Bishops and accusing monks and nuns of immorality and scandal. He then dealt with dogma, denying the infallibility of the Pope, the Immaculate Conception of the Blessed Virgin, Purgatory, in a word everything Catholic. Reading some of these articles, one imagines one lives in the days of Luther, who called the Pope Antichrist, one is tempted to say that Bodrug has taken as a motto the words of Voltaire: "Lie, lie always, something will remain anyhow."

They also published a Protestant catechism, written in Ruthenian and English, which they distributed everywhere. But this catechism was harmful to their cause. They had divided the ten Commandments as the Protestants do, so that the fourth commandment became the fifth, the fifth the sixth and so on. This caused great amusement and laughter among our people who said: "They now want us to change the Commandments of God. This is not the way we have learned them in the old country."

Here let me quote an amusing anecdote on this subject. A number of farmers were doing road-work near Tetlock. Among them was a strong adherent of the new sect. He brought with him this catechism and showed it to his companions. A

discussion was soon going on about the value of this work. One of them having read the page containing the Decalogue, said to the former: "Basil, recite the ten Commandments of God." Basil commenced and found that he did not agree with the catechism that he had just praised so highly. "Do you not see, said the other, that you do not belong to that sect, since you have different commandments?" A burst of laughter wound up the whole discussion and the catechism was thrown into the fire.

IX

THE SCHOOLS

The apostates always urged on, and paid by the Protestants, left nothing to chance, but continually followed a well conceived plan. Thus they also invaded the schools, and John Bodrug, to whom the Protestants gave the title "Reverend", was appointed organizer by the Regina Government for the Ruthenian schools in Saskatchewan. He visited all the colonies, establishing everywhere public schools, where they should have been Catholic. These journeys were of a double advantage to him. Being generously paid by the Government, he had ample chances to proselytize for his Church. While I am writing these lines, it is Mr. Megas, former editor of the "Canadian Farmer," a man without any principles, who occupies this position.

In Winnipeg the Ruthenian teachers organized a sort of union and sent delegates to the Hon. R. P. Roblin, Prime Minister of Manitoba, to complain against School-Inspector John Baderski, a Polish Catholic and a highly respectable person. They succeeded in having him replaced by Stefanyk a policeman in Winnipeg, who had latter on become one of Seraphim's imposters. At the present hour Stefanyk is still acting as inspector of Ruthenian

schools in Manitoba. Always under the same pressure, the Manitoba Government established a Ruthenian normal school in Brandon.

Generally speaking, we may say that all the teachers who graduated from there are perverted, imbued with Protestant principles and are exercising a very dangerous apostleship among their compatriots. I do not hesitate to say, that they do even more harm than the impostors themselves, for the latter, being on account of their ignorance not up to the mark, are now being despised and deserted. If it were not for the money received from the Protestants, they would soon disappear altogether. The teachers, however, being pedantic and puffed up with the little knowledge they may have acquired, show themselves in the various parishes to be the adversaries of the priest, preaching everywhere revolt and disobedience towards the established religious authority and destroy in the hearts of the children the respect which they owe to the priest. Being able to read and write, they take a very active and predominant part in directing what the Ruthenians call "Reading-Rooms" (czytalnia) and they send for all sorts of papers and books, dangerous not only to Faith, but very often to morals.

X

OPEN RUPTURE

These disturbances on the part of the apostates could not long be hidden from Seraphim. He saw every day how he had been deceived and that his authority over his flock became mere mockery. The storm therefore burst.

The Winnipeg Telegram, under date of September 6th, 1904, published the following document:

PROCLAMATION.

from Archbishop Seraphim, Orthodox Metropolitan of America and Organizer of the Independent Church in Canada.

To the Orthodox Christians:

Take notice that the priests ordained by me, John Bodrug, Michael Baczynski, Alex. Baczynski, and John Negrycz, are excommunicated from the Orthodox Church for their bad conduct.

From this day they have no right to conduct any church services.

SERAPHIM,

5th Sept., 1904.

Metropolitan of America.

(Seal)

An answer to this document followed very soon, for the same paper, on September 8th, published the following:

To the Editor of the Telegram:

Sir:

The following appeared in your issue of September 6th. A good deal of excitement has been caused in local Galician circles by the action of Archbishop Seraphim, in issuing a proclamation excommunicating four priests. In reply to this we, the undersigned "excommunicated" priests may say:

1. That before we were ordained by His Grace Archbishop Seraphim, we gave him a question: Under whose jurisdiction will we stay after the ordination? The answer was: "We ordained you, You go and preach the Gospel."

2. After the ordination, on the 24th day of August 1903, we have organized an Independent Greek Consistory, as a democratic head of the future Greek Church in Canada. All of our priests were present at the meeting, and when His Grace went to Russia last fall, we called all the ministers and

delegates on the 26th of January 1904 from the Ruthenian congregations throughout Manitoba and the Northwest Territories and laid the foundation of our Church in convention along with the people.

3. Therefore His Grace Seraphim had no right to call himself an organizer of the Independent Greek Church of Canada.

4. He never saw our constitutions, and there is no use for him to excommunicate us, because he was excommunicated by our clergy on the 24th of August 1903. Since that time we did not recognize his authority. We are staying under the jurisdiction of the consistory.

5. His Grace dropped into the hands of Russian politics, and he wanted us to give up our church properties under his and the Holy Synod's jurisdiction.

6. But we are living in a free country, and we are the subjects of the British Banner. We are feeling like free men, and this is what His Grace calls "bad conduct."

7. If he knows of any other "bad conduct" we are anxious to hear from him.

8. We leave His Grace free to 'excommunicate' all of our clergy.

Winnipeg, Sept. 7th, 1904. Revds. Michael Baczynski, John Bodrug, Alex. Baczynski, John Negrycz.

I have purposely quoted this lengthy document, as it shows quite clearly the deceit and hypocrisy of these impostors. Scarcely had they been ordained, as they would call it, when they separated from their chief, to whom indeed they never had belonged, for they had submitted themselves to the ceremonies of the ordination only for the sake of form, hiding the venom of their pernicious intentions. It is not Seraphim, they say, who is the

founder of this Church, and this is true of course, neither have they however any right to call themselves the founders; they are only willing tools, since the real founders are the Presbyterians and particularly the Rev. Mr. Carmichael, who is the soul of the whole movement. They consider themselves as being under the jurisdiction of the consistory, but the consistory itself is under the jurisdiction of this same gentleman. The obvious proof thereof is the fact that the adepts of this Church in Winnipeg have sent him a petition asking for the removal of Bodrug and the request has had the desired effect.

They boast of living in a free country, of being British subjects and they feel that they have free scope. Hence they consider that they have the right to calumniate and to disparage the most virtuous persons, to ridicule everything that is most sacred, to lie like charlatans to parody the holy mysteries and liturgical ceremonies, in which they do not believe themselves, in short they claim the right to call good evil and evil good. No doubt but that their soul is blacker than that of the traitor Judas, who betrayed His Divine Master into the hands of the Pharisees. They betrayed the souls of their brethren into the hands of Satan.



XI

THE REACTION

The success of the impostors, which until then seemed to be quite considerable, was purely superficial. It only lasted as long as lasted the illusion of the Ruthenians concerning the real intentions of their leaders. All the influence they thought to have gained, was founded on deceit and necessarily had to vanish as soon as their conduct was brought to light. An open rupture with Seraphim was the beginning of this reaction. Se-

raphim himself by his idiotic and tactless conduct, by the great number of ordinations, did the greatest harm to the progress of the work. The impostors, on the other hand, who were but a gang of idlers, could not on account of their great number hide themselves from those with whom they had formerly worked on the railway, in the mines or on English farms. These men without any manners or education, incapable of delivering a sermon of any kind, or of performing any ecclesiastical function, made themselves detested by their mis-conduct and ridiculous by their buffoonery. Some were even seen to take a violin to the church in the afternoon to preside at a dance during which wine and whiskey contributed to the amusement of the faithful.

Anyhow as soon as these apostates had thrown off their mask, they tried no longer to hide their game, they admitted having been sold to the Protestants. Soon after that a serious split came about, each one wanted to be at the head and to obey nobody, each one accusing the other of betraying their compatriots. John Bodrug was perfectly aware of the situation, but being a real scoundrel, he tried to make the best of it by deceiving the Protestants themselves. He made several speeches at Protestant meetings in Winnipeg, exaggerating the progress of the budding Church and expressing the hope of seeing it flourishing some day. It is really astonishing how little it takes to satisfy our separated brethren. They allowed Bodrug to speak for hours on the origin and history of the Ruthenians, to tell the grossest lies, to tell any story dictated by his imagination and the following day the Protestant papers of Winnipeg went into extasy over the great wisdom of the speaker and over the progress of the new sect in Canada. He carefully added every time that the Ruthenians were not yet all converted and this on account of the Jesuits, as he styled the Basilian Fathers, & also on account of the prejudices that

a great many of them had brought over from the old country. But all the speeches and lies of this great orator did not prevent the new sect from hurrying towards a rapid decline, thus being far from progress and from gaining new adepts. Besides, Bodrug disagreed with his colleagues, who detested him on account of his haughtiness, and he was rejected by the various colonies, where he had sown discord. Notwithstanding all this, he made the Protestants believe, that all was progressing well and that it would be useful to visit the more distant colonies to the east of Winnipeg. Thus he visited, at the expense of the Presbyterians of course, Fort William, Port Arthur and Toronto, and even went as far as Montreal to spread the poison of his doctrine, without much success however. Feeling humiliated and exasperated, he put all the blame on his colleagues, calling them by the most abominable names, such as "Swine-herds" pastery swini spiwaki chudoby, etc., etc. Again with the money of the Protestants he built an independent church in Winnipeg, on the corner of Pritchard and McGregor Streets dedicating it on Nov. 3rd, 1907. On the following day, the Free Press published an account of this ceremony, where we find among others, the following remarkable statement: The preacher, the Rev. Mr. Beresianski said that this new sect, though it had as yet only few members, was nevertheless the seed of a powerful evangelical movement among the Ruthenian people, not only in Canada, but also in Europe.

This then is the fruit of Protestant proselytism among the Ruthenians, as avowed by the Protestants themselves. In 1902, the Rev. Dr. Reid, medical-missionary for the Ruthenians, said: "There is not a single Methodist, Presbyterian or Episcopalian among the Galicians." In 1907, the impostor Beresinski ingenuously confesses that the sect counts but a small number of adherents.

THE FALL OF BODRUG

Bodrug had always felt the necessity of introducing among his Reverend Brothers a certain number of men with more education, who would have more prestige than these "Swineherds," in order to show those about him in a better light. He therefore published an appeal in such papers in Galicia, as were socialistic and friendly to Russia, inviting young men in colleges and universities to come and work for the amelioration of the Ruthenian proletariat, which was at the mercy of a number of greedy and unscrupulous Englishmen, who profited by the ignorance of the people to deceive them in their transactions, holding out to all who would answer this call, the prospect of a fixed salary of \$40.00 per month.

Several intelligent young men, seduced by this remuneration of \$40.00 (which means about 200 crowns in Austrian money), were caught in this trap and left their college forms and even their universities, in order to emigrate to Canada. But great was their surprise, when on arriving in Winnipeg they were told, that in order to earn the promised reward, they would first of all have to deny their faith and then work for the perversion of their compatriots. Two or three agreed to the proposition and allowed themselves to be enrolled on the list of impostors. The wrath of the others knew no limits, they decided to ruin Bodrug in the eyes of the Protestants themselves. They made known all the infamies of this agent of Satan.

The 24 families that made up the whole parish of Bodrug's in Winnipeg, sent, upon their instigation a petition to the Rev. Mr. Carmichael, demanding Bodrug's removal. As a consequence thereof the Protestants withdrew his allowance, as also from ten other impostors, who henceforth showed

no more taste for working in the Protestant fold. Bodrug left for the United States and thus finished in Canada the history of this atheist and materialist, whom the Protestants made use of for five years. He bears the triple mark of a traitor: traitor to God, traitor to the Church, traitor to his nationality!

XIII

RESULTS OF SCHISM AND HERESY

If I were asked, what has really been the success of these impostors, I would in all sincerity answer, that it is not easy to give a correct estimate, as the necessary data are not at hand. But in order to speak only of facts with which I am more closely acquainted and in order not to give wrong figures, I shall limit myself to the diocese of St. Boniface. Even here it is no easy matter to give accurate figures, especially of those places that are but rarely visited by the clergy of either rite, on account of the scarcity of priests speaking their language. Thus Sifton, Dauphin and district with no less than 1000 families, Stuartburn and district with 800 families, are only visited now and then. There is even a place that has not been visited at all and has barely even been heard of, similarly other places, such as Sarto, Nashwa, etc.

The same is to be said of those colonies where the Ruthenians are sometimes visited by priests of the Latin rite; for on account of their inborn antipathy and aversion for the Latin rite, they will sooner abstain from all religious practises, without however, renouncing their religion for that. The greater number of them think, that as soon as they receive Holy Communion from the hands of a Latin priest, they already belong to the Latin rite, and they will sooner die than abandon their own rite. This does not however prevent them from having

their children mostly baptized and their marriages solemnized by a Latin priest though I have met a certain number who had waited for several years, until a Ruthenian priest would come to baptize their children. As to confession, the neglect of this sacrament is very common; after having gone over to the Ruthenian rite, I heard the confession of persons who had not been to confession for 10 years under the pretext that they had not seen a priest, though they had had the opportunity more than once, to go to a Latin priest, speaking Ruthenian.

What about those centres regularly served by priests of their own rite? These are not numerous for as such we can only take the following into consideration in the diocese of St. Boniface, viz. Winnipeg, Shoal Lake and Yorkton and a few others of minor importance. The Rev. Basilian Fathers certainly do immense good and are a rampart against the impostors, who have not been able to settle where the former are established. The following instance will illustrate this. Last year, when a deputation of apostates went to the Rev. Mr. Carmichael, asking to have Bodrug removed, they established officially that the latter had only been able to gather but 24 families, belonging to the Independent Church, in the whole City of Winnipeg, where there are thousands of Ruthenians. It is to be regretted, however, that there are only three Basilian Fathers in this immense diocese.



XIV

PROGRESS IN THE YORKTON DISTRICT

In order to avoid giving incorrect figures, I shall only speak of the Yorkton district, which forms a square of about 72 miles. On our arrival in the month of January 1904, the situation there was

lamentable. This is what the Rev. Father Girard, then the Superior, wrote in a report to Archbishop Langevin.

"Until last year, the Catholics disseminated over this vast territory, had been visited only once in a while by a priest and even this irregularly. While three or four priests were necessary, the Rev. Father Page, O.M.I., having no one to assist him, was all alone; though he was sickly, he nevertheless visited the various centres, wherever he was needed, but being poorly lodged and fed, and crippled with rheumatism his strength was not equal to his zeal, and he was soon obliged to resign and to retire as an invalid to a hospital.

"Then the devil, being sole master in the field for many months, sowed the cockle broadcast, and for a while things had gone so far, that the weeds threatened to choke the good seed. Within a few weeks no less than 350 Uniate-Ruthenian families, already wavering as a consequence of their natural prejudice, turned away from the Church, to follow infamous impostors, calling themselves priests of their rite. Others, who did not go quite so far, became so indifferent, that nothing up to the present hour could make them change their mind. Such was the sad state of affairs, when on January 13th 1904 the Redemptorist Fathers, answering a most urgent request of Your Grace, came to reside in Yorkton.

The same writer adds: "At Insinger the missionary was even refused a carriage to convey him from the mission to the railway station. Elsewhere the people refuse obstinately to contribute a cent to the support of the priest, when he is not a Ruthenian and they consider they have done enough, if they only permit him to visit them."

At that time, Yorkton was the stronghold of the Independents. Zaitzeff, one of the leaders, had established there his permanent residence. Almost every day one could see three or four other im-

postors, who looked at us sneeringly, as if to say: "We are the masters." However, the situation improved later on. Zaitzeff had introduced himself at Jaroslaw by deceiving the population and with the help of recommendations obtained from Komarnicki and Genik. He held out for two years. Wishing to make sure of this place and to establish himself as the absolute master, he took care to have the people inscribe their churches as being independent.

Speaking at a meeting, he made his plan known and proposed that the church be called "Independent-Church," using the English term, so that the people would not understand what he was about. However, he was mistaken, for when those present heard this word, they rose and exclaimed: "We do not know what you mean by 'Independent-Church'! We are Catholics, and if you do not want to be speak Ruthenian, we do not understand English. Catholic, we will have nothing to do with you." From that day on there was a veritable hubbub. Then serious accusations were brought against him for crimes that I do not care to mention here, whereby he lost the esteem even of the Protestant population of the town. He was forced to leave Yorkton and to hide himself shamefully at Hirzel, where he took a homestead, which is being cultivated by his parishioners.

Another impostor, who also wished to have a chapel inscribed as independent, used the same English expression. One of the women went immediately to her neighbor, greatly agitated, saying: "I do not know what our priest intends to do with us, he tells us to inscribe our church in the name of the devil.. The good woman on hearing the English word "Church", understood "Czort," which means "Devil" in Ruthenian.

Before I had not passed over to the Ruthenian, rite, I had no influence over the Ruthenians, and in order not to see them altogether deserted, I invited the Rev. Father Kryzanowski, O.S.B.M. several times and conducted him myself through the various colonies.



XV

FIGURES THAT SPEAK FOR THEMSELVES

Actually I count about 800 families in my district. Of these about 700 avail themselves of my ministry. They are divided as follows:

Missions Families		
1. Dobrowodu	40	} Room for one priest (1)
2. Czehow	60	
3. Gregorow	48	
4. Kowalowka	110	} Room for one priest (2)
5. Cetlock	50	
6. Menofield	60	
7. Mulock	15	
8. Starleigh	25	
9. Logberg	100	
10. Hirzel	90	} Room for one priest (4)
11. Plainview	35	
12. Beaverdale	25	
13. Jaroslow	45	} Room for one priest (5)
14. Insinger	30	
15. Yorkton	5	
<hr/> Total		738

As these figures will show clearly, there is ample room for five resident priests, not counting other centres of minor importance, and it should not be forgotten, that I am speaking here only of one

district, while there are many others, where there are about the same number of families, as Sifton, Stuartburn, Shoal Lake, File-Hills, Fort Pelly, etc. etc.

These various centres are being visited from Yorkton, some once a month, like Jaroslaw and Logberg, others once in two months, like Dobrawodu, Gregorow, Hirzel, Beaverville; others even only three or four times a year. Besides these, I have to visit other places outside of my district, where some of the people do not see a priest for years. Thus, last January, I went to Wishart, where there is a Ruthenian colony of 40 families that had not seen a priest for four years. In some of these families there were two children to be baptized. I received letters from several colonies, which I am obliged to abandon, as neither my time nor my strength allow me to attend to all of them. The reader will easily understand, that I can do no more than simply pass through these colonies. I hear confessions as much as my strength will permit me, then I baptize the children, solemnize marriages and give them a short instruction. This is all the religious consolation I am able to give to these people. Is this sufficient? A thousand times, no. Everything has yet to be organized.

XVI

WHAT WE REQUIRE

To inculcate, or preserve Catholic life among this multitude of people, who are being harassed by the novel ideas they find in Canada: It is not sufficient to baptize their children, to hear their confession once a year, or sometimes only once in two or three years, to remain only a few hours in their midst and then desert them again for several months and leave them under the care of their

guardian angel, or in the hands of schismatics or heretics. I repeat again, we need a thorough organization.

We need a Catholic newspaper, that is able to defend the rights of the Catholics and to answer the numberless attacks of those who are inimical to all that is Catholic, a paper that would spread sound Catholic ideas among this Catholic population.

We need to organize parishes with zealous priests, who will reside among their congregation.

We need schools and other institutions thoroughly Catholic.

We also need nuns to give a Catholic education to the children and to undertake among these Ruthenians other works that are just as urgently required among them as among other Catholics in this country.

And all this is not a vain dream, nor a utopia, nor an impossibility; no, not in the least. Give us only about 20 zealous and intelligent priests and the rest will soon follow. First of all, we need priests and as soon as possible, for the more we delay the more the Catholic cause is losing.

If in the eastern Provinces of Canada only a hundredth part were known of what is going on in the West, we would then understand why His Grace Archbishop Langevin is suffering such anguish and reiterates so constantly his appeal for priests in his review. "Les Cloches de St. Boniface." Only consider that His Grace will have to answer for each and every Catholic soul confided to his care. What we necessarily require therefore, are priests of the Ruthenian rite for the Ruthenians.

WHERE FIND THE PRIESTS

But, I shall be asked, where can we find these priests?

To this I answer confidently: They must come from Canada, for among the Ruthenian priests from the old country there are only the Basilian Fathers who could undertake this work. Unfortunately, however, their number is so limited, that they have not even a sufficient number to attend to the work to be done in Austria. For them it is therefore a physical impossibility to come to Canada in sufficient number.

Consequently, we must look to our young clerics in Canada and elsewhere, to devote themselves to this work. This certainly is not beyond their powers, for why could they not do what their illustrious ancestors were able to do? Let us but mention the illustrious names of Bishops Provencher, Taché and Laflèche and so many others, who have brought the light of Christian truth to the savages tribes of the Northwest. They were not discouraged by the enormous distances, or the terrors of travels, they did not complain of the difficulty of having to learn an unknown language. All they considered was, that far away there lived children of God, who also had souls to save, souls for which Our Lord shed His blood. This thought alone sufficed to make them take the resolution to set out for the conquest of souls with a courage and a self-abnegation that will be the admiration of centuries to come and the glory of Canada.

Could our young men not do as much, all the more, as every year a certain number of them depart for some foreign country?

I even go further. Not only can they save these Ruthenians, they even should do so, it is a duty for

them, and I even do not hesitate to add: They will have to answer before God for this, if they know the situation such as I have described it here.

His Holiness, Pius, X, during a private audience granted to Archbishop Langevin, pronounced these memorable words: "You must have a special love for the Ruthenians, for they are your children, they must be provided with priests." Then His Holiness praised in a special manner the enterprise of the Rev. Father Sabourin, that young Canadian priest, who born in the diocese of Montreal, came to Manitoba as a child with his family, sixteen years ago. With paternal affection and tenderness His Holiness invoked the blessings of heaven upon the work, which had just been commenced among the Ruthenians.

Hence it is in truth, His Holiness Pope Pius X and His Grace Archbishop Langevin who make this appeal. Will our young men remain deaf to it? St. Paul the Apostle of the Nations has said: "He who hath not the care of his own, is worse than an infidel. I. Cor. 5.8." The Ruthenians of the Northwest are their compatriots, they have made this land their adopted country. They too are working for the progress, the advancement and the prosperity of this country, which we all love so dearly; they too are now ready to shed their blood for Canada.

But more than this, they are coreligionists, brethren in the fold. They are the children of that same Church to which we all glory to belong. They believe in the same Sacraments; they participate in the same Eucharistic banquet. Like us, they have a particular devotion to the Blessed Virgin Mary. I am convinced then, that this appeal, which I make to our dear young clerics, will penetrate to the bottom of their hearts. They will reply like those perfect knights of the Middle Ages, the Crusaders, to the appeal of Peter the Hermit, "It is

the will of God," and they will add: "Let us go forth and conquer the souls of our Ruthenians brothers."

Just think, I ask again, most earnestly, of the feverish activity of our adversaries. How they are wide awake to the enormous strength that these thousands of Ruthenians, if added to the Protestant population, would lend to their ranks. Remember their energetic work, their enormous sacrifices in money they impose upon themselves to protestantize our brethren. Do you not think, that these strenuous efforts, this Presbyterian and Methodist rage, added to the lack of priests, renders these Ruthenians twice worthy of our compassion? I repeat, if elsewhere a hundredth part only were known of this satanic work, it would not be difficult to come to the conclusion that here again the children of darkness have outstripped the children of light.

Just think of these 100,000 and perhaps 150,000 Ruthenians, being deserted, as a flock of sheep to the fury of the wolves, ravaging the fold. And these are Christian souls, these are our Catholic brethren, our brethren in Christ. No, they are not pagans, who have yet to receive the elementary rudiments of education, they do not live in a strange country of which the limits are yet unknown, they live in our country. I admire, no doubt, the devotedness of those young men filled with the spirit of God, having but one end in view, that of taking the glorious light of the Gospel to Africa or elsewhere, to those who are yet in darkness and in the shadow of death. But can we allow those to perish, who are nearest to us, in order to hasten to help those who are yet unknown to us? Does one give generously to strangers, when one is in debt to one's own brother?

There are 100,000 brothers who supplicate you, who stretch out their hands crying for help, for protection and for guidance. Are there not be found

ten or even twenty generous souls in the camp of Israel, who will rise and say: 'Behold here I am, send me,' 'Ecce ego, mitte me'? No, no, it is not the lack of devotion that keeps them back, it is because this devotion has not been properly directed, or perhaps because the dangers threatening our brethren were unknown to them, and this danger, since we also are Catholics, threatens us in like manner.

Having thus given a general outline and a true description of the situation, I appeal to our young men and invite them to set to work, for no time is to be lost, and the more we delay the greater the difficulty will become.

Young men love to dream of battle fields and heroic feats. Here they have a battle field where they brave can show their valor and where victory is assured. It is for them to share in the glory to be derived from such valor, why should strangers carry off the palm of victory?

Let us take to heart the words of St. Paul: "Know that it is now time to rise from sleep. Rom. 13,11." Let us march on for the defence and the greater glory of God and of His One, Holy Catholic and Apostolic Church.

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END.